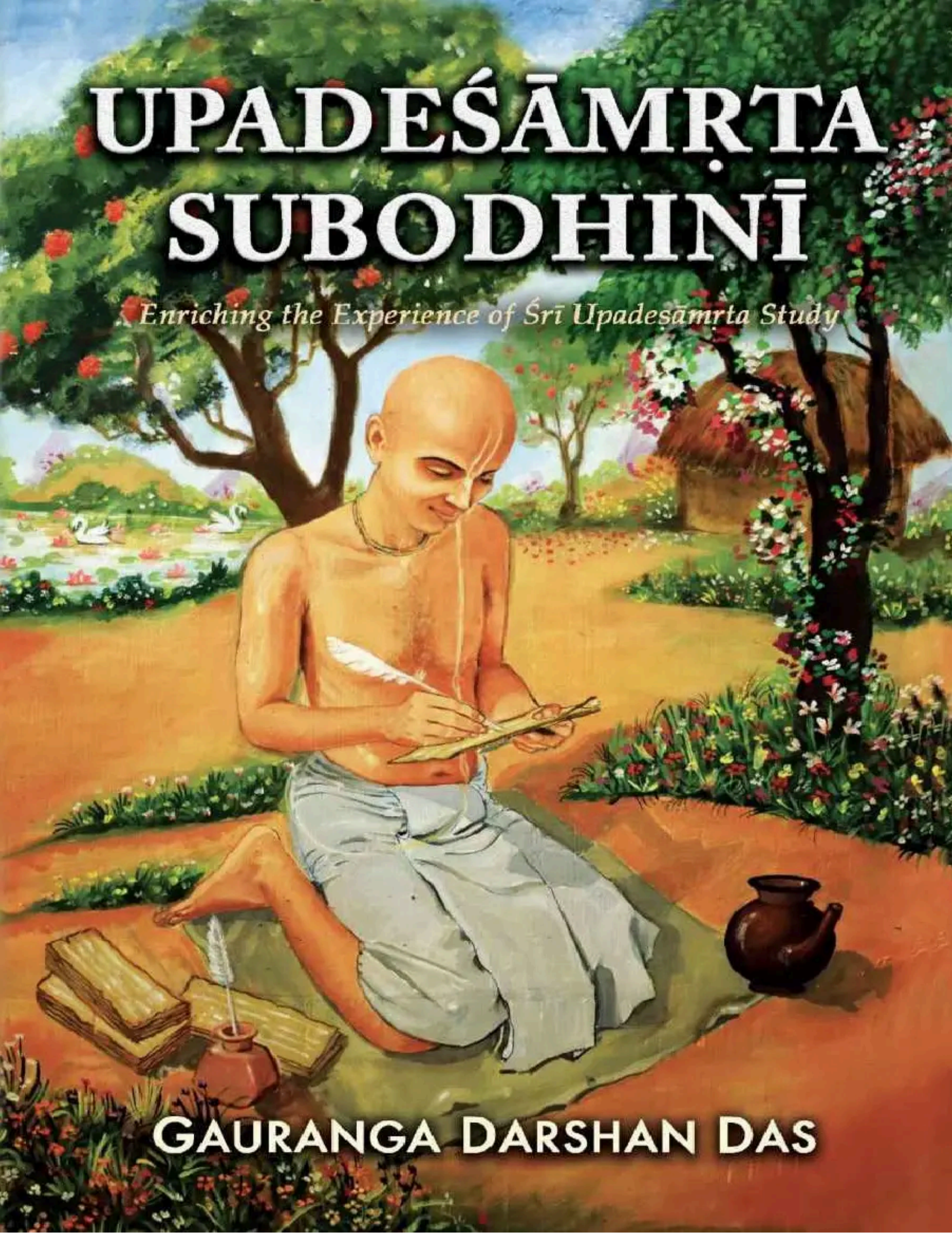
UPADEŚĀMṚTA SUBODHINĪ

Enriching the Experience of Śrī Upadeśāmṛta Study



GAURANGA DARSHAN DAS

UPADEŚĀMṚTA SUBODHINĪ

GAURANGADARSHANDAS

Published and Printed by:

Tulsi Books (A division of Sri Tulsi Trust), 7. K. M. Munshi marg, Girgaum Chowpatty, Mumbai, India – 400007.
www.tulsibooks.com | tulsibookssales@gmail.com

© 2020, Sri Tulsi Trust: Copyrights for all the content and artwork in this book belong to Sri Tulsi Trust.

The quotes from ***The Nectar of Instruction*** book are the copyright of ***The Bhaktivedanta Book Trust***
Used with permission.

No part of this publication may be reproduced, stored in or introduced into a retrieval system or transmitted in any form, or by any means (electronic, mechanical, photocopying, recording or otherwise) without the prior written permission of Sri Tulsi Trust.

UPADEŚĀMṚTA SUBODHINĪ
ISBN: 978-93-81283-75-2
First Edition – November 2020: 2,000 Copies

Dedicated to

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the
International Society for Krishna Consciousness

ACKNOWLEDGEMENTS

My humble obeisances and heartfelt gratitude to Śrīla Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākūra and Śrīla Bhaktivinoda Ṭhākūra for their insightful and lucid commentaries on ***Śrī Upadeśāmṛta*** written by Śrīla Rūpa Gosvāmī. ***Upadeśāmṛta Subodhiṇī*** is nothing but a concise representation of the wonderful explanations of these illustrious ***ācāryas***.

I am forever indebted to my ***guru*** His Holiness Radhanath Swami who taught me the ideal mood of studying scriptures and encouraged me in my humble attempts to share their message. I am deeply grateful to Gauranga Prabhu, by whose inspiration and instruction, I am engaged in the service of scriptures and those who seek to understand them.

I sincerely thank dear Maha Bhagavat Prabhu for painting the picture of Rūpa Gosvāmī for the cover page. My heartfelt gratitude to Ananta Caitanya Prabhu for proofreading and editing the manuscript. I thank the entire Tulsi Books team for publishing the book.

— Gauranga Darshan Das

CONTENTS

Introduction

Upadeśāmṛta At A Glance

The Flowof Śrī Upadeśāmṛta

1. Six Urges to be Controlled

2. Six Vices to be Avoided

3. Six Virtues to be Imbibed

4. Six Loving Exchanges

5. Three Types of Devotees

6. Material Vision of a Devotee

7. Awakening Taste for Kṛṣṇa's Name

8. Best Place to Perform Bhakti

9. Holiest of all Holy Places

10. Kṛṣṇa's Dearest Devotee

11. Glories of Śrī Rādhā-kuṇḍa

Author's Profile

Short Forms and Sanskrit Terms	
BG	Bhagavad-gītā
SB	Śrīmad-Bhāgavatam
CC	Śrī Caitanya-caritāmṛta
CB	Śrī Caitanya-Bhāgavata
BRS	Bhakti-rasāmṛta-sindhu
MU	Muṇḍaka Upaniṣad
HBV	Hari-bhakti-vilāsa
Karma	Aspiration for mundane opulence (heaven) through fruitive activities or Vedic rituals
Karmīs	Followers of the path of ***karma***
Jñāna	Cultivation of knowledge by philosophical speculation, especially with the aim of impersonal liberation.
Jñānīs	Followers of the path of ***jñāna***
Yoga (Aṣṭtānga)	Mystic practices for attaining ***siddhis*** or material perfections like becoming the smallest, greatest, etc.
Yogīs	Followers of the path of mystic ***yoga***
Bhakti	Loving devotional service unto Kṛṣṇa
Bhaktas	The devotees of Lord Kṛṣṇa
Sādhaka	Practitioners of ***bhakti-yoga***
Prasāda	Remnants of food offered to Kṛṣṇa
Dharma	Religion ***or*** duty ***or*** occupation

INTRODUCTION

Once at Jagannātha Purī, Śrī Caitanya Mahāprabhu, the most merciful incarnation of Lord Kṛṣṇa in this age of Kali, took His intimate devotees to the shore of the ocean. Seeing the blue ocean, He remembered Śyāmasundara, seeing the trees and sand dunes there He remembered Vṛndāvana and Govardhana, and became overwhelmed in the ecstasy of separation from Lord Kṛṣṇa. With great difficulty the devotees brought Him to external consciousness. Then, Lord Caitanya began to softly instruct the devotees, among whom was Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī recorded those instructions in the form of eleven verses that became famous as ***Śrī Upadeśāmṛta***.

Upadeśa means instruction. ***Amṛta*** means nectar. ***Śrī Upadeśāmṛta*** is a book of nectarean instructions for all the practitioners of ***bhakti-yoga***. For all ***sādhakas***, this ***Upadeśāmṛta*** is as dear as their very lives and like a necklace to be worn at all times. Lord Caitanya has personally enlightened Rūpa Gosvāmī in the science of ***bhakti***, and has instructed him to write literatures for the spiritual upliftment of humanity.

Rūpa Gosvāmī understood the heart of Lord Caitanya and established His mission in this world (***śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhū-tale***). Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of ***Śrī Caitanya-caritamṛta***, praises Lord Caitanya's mercy on Rūpa Gosvāmī: "The topics of Lord Kṛṣṇa's pastimes in Vṛndāvana have been lost with the passage of time. Being anxious to revive them, Lord Caitanya has infused the heart of Rūpa Gosvāmī with spiritual potency to enable him to manifest them again, just as the Supreme Lord has enlightened Lord Brahmā in Vedic knowledge before the creation of this universe."

vṛndāvanīyāṁ rasa-keli-vārtāṁ
kālena luptāṁ nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim
(CC Madhya-līlā 19.1)

Understanding of Kṛṣṇa's pastimes is best possible when we follow the footsteps of the ***ācāryas***, or the great teachers of ***bhakti-yoga***. They mercifully give us various prescriptions and prohibitions for our practice of spiritual life. By following these instructions, we can gradually come to a stage of truly understanding Kṛṣṇa's divine pastimes.

Śrīla Rūpa Gosvāmī's ***Upadeśāmṛta*** is a set of eleven verses that constitute the

fundamental instructions to guide our activities in the practice (*sādhana*) of ***bhakti-yoga***. These instructions are a precious gift to genuine ***sādhakas***, and are indispensable.

Initially I didn't feel the need for a study guide on ***Śrī Upadeśāmṛta***, owing to its small size. However, I received requests from devotees to make study guides for ***Śrī Upadeśāmṛta, Śrī Īśopaniṣad*** and ***Bhakti-rasāmṛta-sindhu*** in the similar style of my previous works – ***Gītā Subodhinī***, ***Bhāgavata Subodhinī*** and ***Caitanya Subodhinī*** – especially to assist the students and teachers of the ***Bhakti-śāstrī*** courses in ISKCON. This is the background behind my humble attempt to write ***Upadeśāmṛta Subodhinī***.

In ***Upadeśāmṛta Subodhinī***, I have presented the eleven verses of ***Śrī Upadeśāmṛta*** with relevant titles and line-by-line translations to relate with the Sanskrit easily. I have also concisely presented the key concepts and explanations from (*i*) ***The Nectar of Instruction*** by Śrīla Prabhupāda, (*ii*) ***The Anuvṛtti*** commentary by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākūra and (*iii*) The ***Pīyūṣa-varṣiṇī-vṛtti*** commentary by Śrīla Bhakti-vinoda Ṭhākūra on the ***Upadeśāmṛta***, in simplified sections, subsections, flow charts and summary tables.

Upadeśāmṛta Subodhinī is an accompaniment for ***Śrī Upadeśāmṛta*** and not a replacement. ***Upadeśāmṛta Subodhinī*** helps a new reader understand the flow and essence of the ***Upadeśāmṛta***, and serves as a quick primer for those who have already studied it. For a complete experience and understanding of Śrīla Rūpa Gosvāmī's ***Upadeśāmṛta***, I request the readers to study ***The Nectar of Instruction*** by Śrīla Prabhupāda and the full commentaries of the previous ***ācāryas***. I seek forgiveness for any unintended discrepancies in my presentation.

– Gauranga Darshan Das

Recitations of Śrī Upadeśāmṛta verses (audio files) are available at www.gaurangadarshan.com

UPADEŚĀMṚTA AT A GLANCE

Avoid things Unfavorable to Bhakti
1. Six urges– of mind, speech, anger, tongue, belly & genitals
2. Six vices– of over-eating, over-endeavoring, useless talk, improper compliance with scriptural rules, bad association & greed

Adopt things Favorable to Bhakti
3. Six virtues– of enthusiasm, determination, patience, prescribed practices, avoiding bad association & following the ***ācāryas***
4. Six loving exchanges of exchanging gifts, sharing hearts and feeding one another
5. Three types of devotees to be appropriately respected and treated
6. Not seeing pure devotees from material vision
7. Awakening dormant taste for Kṛṣṇa's names

Reside in Vraja
8. Staying in Vraja, following devotees
9. Residing at the holiest spot of **Śrī Rādhā-kuṇḍa** at Govardhana Hill (9)
10. Śrīmati Rādhārānī & Śrī Rādhā-kuṇḍa are most dear to Kṛṣṇa
11. Bathing in Śrī Rādhā-kuṇḍa & taking shelter of Rādhārāṇī (11)

THE FLOW OF ŚRĪ UPADEŚĀMṚTA

Śrī Upadeśāmṛta gives the ***sādhakas*** two kinds of instruction: (***i***) to abandon things that are unfavorable to ***bhakti***, and (***ii***) to adopt things that are favorable to ***bhakti***. By faithfully following these instructions, they can easily develop ***bhava-bhakti*** and gradually ***prema-bhakti***, which is very rare. Without following these instructions, entering the realm of pure ***bhakti*** and especially the path of spontaneous love (***rāgānuga-bhakti***) is nearly impossible.

A sādhaka must avoid the activities unfavorable for ***bhakti***. These include: (1) the urges of the mind, speech, anger, tongue, belly and genitals, as well as (2) over-eating, over-endeavoring, useless talks, improper compliance with scriptural rules, bad association and greed.

Simultaneously, the sādhaka must adopt favorable things that nourish one's ***bhakti***. These include: (3) enthusiasm, determination, patience, prescribed practices, avoiding bad association and following the ***ācāryas***. Upon progressing in these areas, one must: (4) engage in the six loving exchanges with devotees (giving gifts, receiving gifts, etc.), (5) appropriately respect and serve the three levels of Vaiṣṇavas namely ***kaniṣṭha***, ***madhyama*** and ***uttama***, (6) never become offensive by seeing pure devotees from a material point of view, and (7) awaken the dormant taste for Kṛṣṇa's names by regularly chanting.

Finally, the sādhaka must reside (8) in Vraja-dhāma, physically or mentally, and follow in the footsteps of devotees who deeply love Kṛṣṇa. (9) In Vraja, one must stay at the holiest spot of Śrī Rādhā-kuṇḍa at the foot of Govardhana Hill. (10) Just as Śrīmatī Rādhārānī is the dearest to Kṛṣṇa among all ***gopīs*** and devotees, Her pond is also the most dear to Him. (11) Therefore, ***sādhakas*** must bathe in Śrī Rādhā-kuṇḍa and take shelter of Śrīmatī Rādhārāṇī.

1. SIX URGES TO BE CONTROLLED

A sober person regulates the six overwhelming urges unfavorable for the advancement in bhakti	
vāco vegaṁ-	1. The urge of **speech**
manasaḥ	2. The demands of the **mind**
krodha-vegaṁ-	3. The impulse of **anger**
jihvā-vegam	4. The vehemence of the **tongue**
udara	5. The urge of the **belly**
upastha-vegam	6. The agitation of the **genitals**
etān vegān yo viṣaheta dhīraḥ	A sober (self-controlled) person who can tolerate these six urges
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt	is qualified to make disciples all over the world.

When one is victimized by the above six impetuous demands, one falls into the cycle of repeated birth and death, and is deprived of spiritual well-being.

Tapasya: Practicing to resist these demands is called ***tapasya***, and one who does so is called a ***tapasvī***.

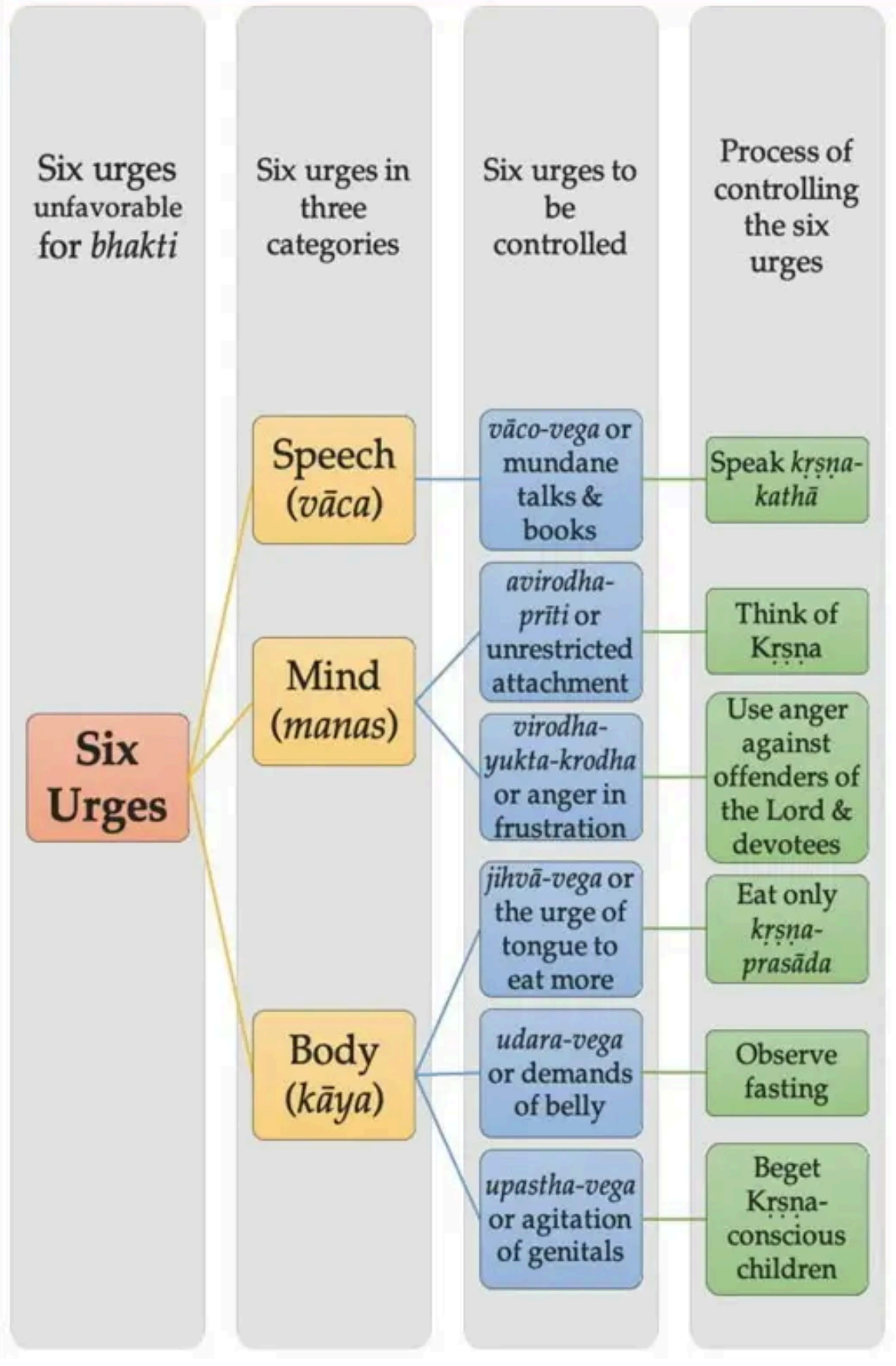
Direct bhakti: To hear, chant and remember Kṛṣṇa's names, forms, qualities and pastimes is direct ***bhakti***

Approaching direct bhakti: To attempt to restrain the above six urges is not directly a limb of ***bhakti***, rather, it is like a ***staircase*** to ascend to the ***platform*** of eligibility through which one may enter the ***temple*** of ***bhakti*** It is an aspect of ***śaraṇāgati***, which bestows qualification for ***bhakti*** (***Vaiṣṇava-tantra*** quoted in ***Bhakti-sandarbha Anucchedā*** 236).

The Six Symptoms of Śaraṇāgati (Surrender to Kṛṣṇa)	
ānukūlyasya saṅkalpaḥ	1. Accepting only things that are favorable for ***bhakti***

prātikūlyasya varjanam	2. Rejecting those things that are unfavorable to ***bhakti*** (described in ***Upadeśāmṛta*** Verse One)
rakṣiṣyatīti viśvāso-	3. Firm faith that Kṛṣṇa is the only protector
goptṛtve varaṇaṁ tathā	4. Absolutely no doubt that Kṛṣṇa is the only maintainer
ātma-nikṣepa-	5. Feeling oneself incapable of doing anything independently, without Kṛṣṇa's desire.
kārpaṇye	6. Humility, or feeling oneself extremely fallen and insignificant
ṣaḍ-vidhā śaraṇāgatiḥ	To possess these six attitudes is called ***śaraṇāgati*** or self-surrender

Upadeśāmṛta Verse One: The Six Urges


Six urges unfavorable for *bhakti*
Six urges in three categories
Six urges to be controlled
Process of controlling the six urges
Six Urges
Speech (*vāca*)
Mind (*manas*)
Body (*kāya*)
vāco-vega or mundane talks & books
avirodha-prīti or unrestricted attachment
virodha-yukta-krodha or anger in frustration
jihvā-vega or the urge of tongue to eat more
udara-vega or demands of belly
upastha-vega or agitation of genitals
Speak *kṛṣṇa-kathā*
Think of Kṛṣṇa
Use anger against offenders of the Lord & devotees
Eat only *kṛṣṇa-prasāda*
Observe fasting
Beget Kṛṣṇa-conscious children

Atonement (Prāyaścitta) & Austerity (Tapasya)

Atonement That Doesn’t Stop Sin Is Useless

- **Four levels of intelligence** (with the example of how one restrains from stealing)
  i. Learns by ***hearing*** from scriptures (stealing is bad)
  ii. Learns by ***seeing*** others (being arrested)
  iii. Learns after ***experiencing*** oneself (imprisonment)
  iv. Doesn’t learn even after hearing, seeing and experiencing.

- **Atonement** without sense control is useless. A sinful act cannot be counteracted by a pious act.
  - **Elephant bathing**: An elephant takes a bath and then throws dirt all over its body (SB 6.1.9-10).
  - **The Seventh Offence** to the holy name is to commit sins thinking that one’s chanting will counteract the sins (***nāmno balād yasya hi pāpa-buddhiḥ***).
  - **Confessions**: Certain Christians confess their sins every week in church for relief from sinful reactions, but they commit those sins again.

Austerity Is The Real Atonement

- **Real atonement** is to come to real knowledge, or to awaken one's dormant Kṛṣṇa consciousness, by practicing a methodical life of austerity ***tapasya***
- **Traditional tapasya** involves celibacy, cleanliness, truthfulness, mind control, sense control, charity and ***yoga-āsanas*** One can surpass these practices by the following dos and don'ts.
- **Prescriptions (dos):** (***i***) Associating with devotees and (***ii***) Engaging in the Lord's service under the direction of the bona fide ***guru***
- **Prohibitions (don'ts):** Four regulative principles of no illicit sex, meat-eating, intoxication & gambling.

Rūpa Gosvāmī's definition of ***uttama-bhakti*** involves – (***i***) Cultivating activities of body, mind and words that are favorable to please Lord Kṛṣṇa (***bhagavadanuśīlana***), and (***ii***) Rejecting unfavorable things like pursuits of ***jñāna, karma*** and other materially motivated things.

1. The Urge Of Speech

Examples of The Urge To Speak

- **Jñānīs**, speculators or ***nirviśeṣa-vādīs*** like to talk on things that oppose the principles of ***bhakti***
- **Karmīs** and materialists' talks unrelated to Kṛṣṇa's service but to material enjoyment.
- **Prajalpa** or useless talk: A frog's croaking invites its own death by a snake.
- **Mundane books** that do not describe Lord Kṛṣṇa's glories are pilgrimage places for crows (SB 1.5.10).
- **Mauna** or self-imposed vows of silence where one expresses desires for enjoyment by writing or simply by thinking in the mind.
- Words that create distress for others.

Controlling Speech

- **Kṛṣṇa-kathā:** To control speech by glorifying Kṛṣṇa's name, form, qualities and pastimes, and thus going beyond the clutches of death.
- **The spiritual books** or words that describe Kṛṣṇa's name, fame, forms, pastimes, etc., bring about a revolution in a misdirected civilization, even if they are imperfectly composed. (SB 1.5.11)
- **Kṛṣṇa-seva:** Words about Kṛṣṇa's service are the fruit of tolerating the urge to speak.

2. The Urges Of The Mind (Attachment & Anger)

- **Innumerable desires** and plans are fabricated in the mind. Lust, anger, greed, illusion, intoxication, envy etc., arise in the mind and attract it to sense objects.
- **The mind's agitations** are of two categories
  1. ***Avirodha-prīti*** – unrestricted attachment
  2. ***Virodha-yukta-krodha*** – anger in frustration

Avirodha-prīti (Attachment)

- **The mind's attachment** and restlessness are seen in
  - ***i.*** ***Jñānīs'*** adherence to Māyāvādī philosophy
  - ***ii.*** ***Karmīs'*** belief in fruitive results
  - ***iii.*** Materialists' belief in plans based on material desires
- Negating all material thoughts and creating a vacuum in the mind is artificial.
- **Mind control is** possible only by thinking of Kṛṣṇa and His service. If Kṛṣṇa (sun) is present in the mind, there is no possibility of the mind's being agitated by the influence of ***māyā*** (darkness).
- **Meditating on Kṛṣṇa's pastimes** is not a form of mental agitation, rather it is the means by which all mental agitation becomes pacified.
- **Result:** When the mind is controlled, i.e., when one is devoid of thirst for material enjoyment, the urges of the eyes, ears and other senses become pacified.

Virodha-yukta-krodha (Anger)

- **Anger is caused** by frustration of material desires. When the ***jñānīs, karmīs*** and materialists cannot fulfill their plans or desires, they become angry.
- In anger one uses harsh words.
- **Controlling anger:** Anger cannot be stopped, but it can be used in Kṛṣṇa's service by applying it against those who blaspheme the Lord and His devotees.
- **Tolerance:** One should tolerate all personal insults, but when Kṛṣṇa or His devotees are blasphemed, one can become angry with the offenders.
  i. Lord Caitanya became angry with Jagāi and Mādhāi.
  ii. Hanumān set fire to Laṅkā to serve Rāma.
  iii. Arjuna fought the Kurukṣetra war to serve Kṛṣṇa.

3. The Urges Of Body (Tongue, Belly & Genitals)

Bodily urges are three – demands of the tongue, belly and genitals, that are physically situated in one line.

Lord Caitanya's caution: One who runs here and there to gratify one's tongue, belly and genitals cannot attain Kṛṣṇa (CC 3.6.22: ***jihvāra lālase***.).

First step: Bodily demands begin with the tongue, which is the most voracious and uncontrollable of all the senses. If the tongue can be restrained by eating only ***prasāda***, the urges of the belly and the genitals can automatically be controlled (***śarīra avidyā jāla***.).

Six kinds of taste (sweet, sour, bitter, pungent, salty and astringent) can agitate the tongue and bring one under the control of its urges.

Eating the following types of food only for the gratification of the tongue must be avoided –

- **Dead bodies:** Meat, fish, crabs, eggs and other things produced by semen and blood.
- **Intoxicants:** Pan, ***hāṭaka***, betel nuts, ***pān***, tobacco, LSD, ***marijuana***, hemp, opium, liquor, coffee and tea.
- **Spices:** Use of extra spices like chili, tamarind, and even onion and garlic.

Prasāda: Only vegetables, grains, fruits, spinach, milk products and water offered to Kṛṣṇa must be eaten.

- **Even prasāda makes one fall prey** to the demands of the tongue if one ***i.*** Eats too much ***prasāda*** only for its taste, ***ii.*** Offers tasty foods to the Deity with an intention to eat nice food, ***iii.*** Accepts invitations of a rich man with the idea of receiving palatable food.

- **Lord Caitanya's advice:** "Do not dress luxuriously and do not eat delicious foods (***bhāla nā khāibe āra bhāla nā pariba'e***) (CC Antya 6.236)

Fasting: Eating more than necessary causes stomach diseases. Observing fasting days like Ekādaśī, Janmāṣṭamī, etc., can restrain the demands of the belly.

Agitation and Control of the Genitals

Urges of the genitals or sex impulses can be legal or illicit (applicable to householders and renunciants).

i. **Legal**: Marriage according to the ***śāstras***, becoming a ***gṛhastha*** and using the genitals for begetting good progeny.

ii. **Illicit** sex, not sanctioned by the scriptures, includes thinking, planning, talking about, actually having intercourse, or by satisfying the genitals by artificial means, by which one is caught in the clutches of ***māyā***.

Controlling the sex impulse is possible when not used unnecessarily, but only to beget a Kṛṣṇa conscious child. And the children must be trained in ***bhakti***.

Renunciants should not listen or talk about worldly subjects, and should not think of women (***Example*** Lord Caitanya's strictness with Choṭa Haridāsa)

Conclusion

- **These six urges** present various types of obstacles in the immature stages of a ***sādhaka's*** spiritual life. One can dispel them by exclusive ***śaraṇāgati***, by avoiding the ten offences to ***hari-nāma***, and doing ***śravaṇa*** and ***kīrtana*** in the association of ***sādhus***
- **Master of the senses (gosvāmī)**: One who can control the overwhelming passions of speech, mind, anger, tongue, belly and genitals is a ***gosvāmī*** or master of the senses, and can instruct the world.
- **Servant of the senses (go-dāsa)**: How can Kṛṣṇa ever be manifest to a person whose heart is invaded by lamentation, anger and other agitations (***Padma Purāṇa***). One who can't control these six urges but is controlled by them is a ***go-dāsa***, servant of the senses, or ***adānta-go*** (SB 7.5.30).
- **A servant of Kṛṣṇa** follows in the footsteps of the Six Gosvāmīs of Vṛndāvana.
- In spite of hearing the astonishing glories of the holy name, one who maintains a bodily conception and attachment to worldly objects is an offender to the holy name. (***Padma Purāṇa***)

2. SIX VICES TO BE AVOIDED

A Sādhaka Avoids the Six Impediments to Bhakti	
atyāhāraḥ	1. **Eating** too much or **collecting** more funds than necessary
prayāsaś ca	2. **Over-endeavoring** for mundane things that are difficult to obtain
prajalpo-	3. Unnecessary **mundane talks**
niyamāgrahaḥ	4a. **Accepting** scriptural rules only for immediate (material) benefit 4b. **Neglecting** scriptural rules and working whimsically
jana-saṅgaś ca	5. **Association** with materialistic persons not interested in ***bhakti***
laulyaṁ ca	6. **Greed** for mundane achievements
ṣaḍbhir bhaktir vinaśyati	By being entangled in these six activities, one's ***bhakti*** is spoiled

The Three Energies of the Supreme Lord Kṛṣṇa

1. Antaraṅga-śakti: Internal or spiritual potency ***(daivī-prakṛti)*** or Śrīmatī Rādhārāṇī or Lakṣmī.

2. Taṭasthā-śakti: Marginal potency that constitutes the ***jīvas*** or the living entities, who are subordinate eternal servants of the Lord. They can be under the control of internal or external potencies.

i. **Mahātmās:** Broad-minded ***jīvas*** under the protection or control of the internal potency. They display their natural constitutional activity of constant engagement in ***bhakti*** to satisfy Kṛṣṇa's senses, knowing Him to be the Supreme Lord (BG 9.13).

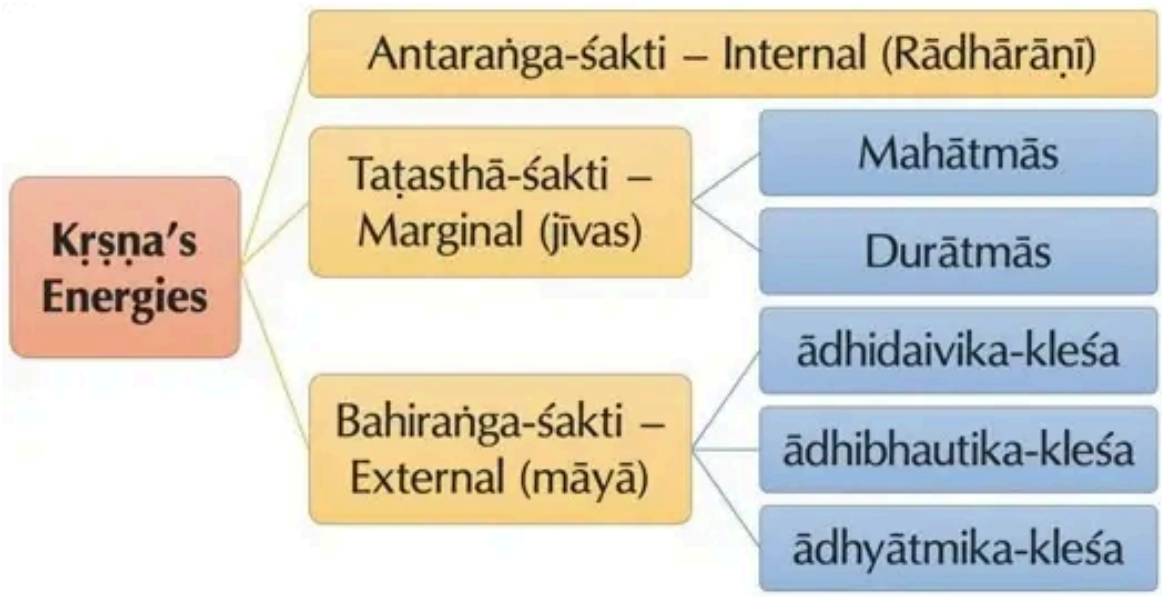
ii. **Durātmās:** Cripple-minded ***jīvas***, who are under the control of the external

potency (***mahāmāyā***) and are engaged in satisfying their senses
- **Personal** sense gratification
- **Extended** sense gratification to do good for others through nationalism, humanitarianism or altruism.

3. Bahiraṅga-śakti – External or material potency (***mahāmāyā***) that subjects the ***jīvas*** to three miseries –

i. ***ādhidaivika-kleśa*** – Sufferings caused by the demigods such as droughts, earthquakes and storms
ii. ***ādhibhautika-kleśa*** – Sufferings caused by other living entities like insects or enemies
iii. ***ādhyātmika-kleśa*** – Sufferings caused by one's own body and mind (physical and mental infirmities).

Main problems – Repetition of birth, old age, disease, death.



In the initial stages of ***bhakti*** practice, the material proclivities are prominent in the ***sādhakas*** So, they are unable to subdue the six urges described in the first verse. Consequently, many other tendencies harmful to ***bhakti*** develop in the hearts of the ***sādhakas*** These are described in the second verse.

1. Atyāhāra: Eating/Collecting More Than Necessary
2. Prayāsa: Unnecessary Endeavor

Ati means "too much" or "excessively" ***Āhāra*** means "to seize, grasp or consume for one's own enjoyment."

Atyāhāra means excessive enjoyment of the sense objects through any one of the senses and the endeavor to accumulate in excess of one's requirements. Devotees

shouldn’t accumulate worldly goods like materialists.

- **Renunciants** are forbidden to accumulate material goods
- **Gṛhastha Vaiṣṇavas** can acquire goods sufficient for their maintenance, but not beyond their basic needs.
- **Animals** do not eat or collect more than they need, so they do not have scarcity or economic problems ***Example:*** Seeing a bag of rice, birds take a few grains, but a human being takes the whole bag.

Examples Of Atyāhārīs

- **Bhukti-kāmīs** interested in material happiness of ***karmīs*** who write books on economic development.
- **Mukti-kāmīs** desiring impersonal liberation or the ***jñānī*** philosophers or speculators who over-endeavor to acquire knowledge or write books on dry philosophy devoid of ***bhakti***
- **Siddhi-kāmīs** desiring mystic ***yoga*** perfections.
- **Materialists** who gather scientific knowledge or money.

Atyāhāra Causes Prayāsa

The cultivation of knowledge by ***jñānīṣ***, the austerities and vows undertaken by ***karmīṣ***, and the hard labor of ambitious materialists are all examples of ***prayāsa***

Economic Problems And Solutions

- **Land and cows** Anyone can live peacefully with ~~*i*~~)(Some land for producing grains, (***ii***) A cow that gives milk. There is no need to move from one place to another to earn a livelihood.
- **Capitalists** accumulate wealth more than needed, and the **Communists**, envious of their prosperity, want to nationalize all wealth. Thus, economic problems continue when people desire their own sense gratification.
  - **Example:** Seeing a $100 bill on the street,
    - One may put it in one's pocket (dishonest)
    - One may not touch it, because it belongs to someone else (neglect)
    - One may find the person who lost it and deliver it to them (honest and wise)

Don’t Encroach Upon Other’s Rights

- **All wealth belongs to Kṛṣṇa**: By His complete arrangement, this world is designed to fulfill the necessities of all the ***jīvas***, who have a birthright to use His property for their real needs.
- **Thief**: One who takes more than is required is a thief, and is liable to be punished by the laws of nature.
- **Ideal spiritual society**: One who knows the art of scientifically utilizing God’s property will no longer encroach upon another’s rights, quota or share (***Īśopaniṣad 1 īśāvāsyam idaṁ sarvaṁ***)

Right Utility Of Human Life

- Human life is meant for simple living and high thinking. But some feel that plain living with basic necessities is a primitive way of life.
- **Higher intelligence** is given to human beings for God realization – to understand one's relationship with God and to develop love for God, by following ***dharma*** or scriptural injunctions, the laws of God.
- **Prayāsa:** But some men misuse their intelligence to possess unnecessary amenities like slaughter-houses, brothels and liquor shops.
- **Dharma** is actually meant for ultimate liberation and not for material prosperity (***atyāhāra***) or sense gratification (SB 1.2.9). Without religion, human society is no better than animal society.
- **True religion** instructs people to be satisfied with the bare necessities of life while cultivating Kṛṣṇa consciousness.
- **Jīvasya tattva jijñāsā:** The real purpose of life is to endeavor (***prayāsa***) to inquire about the Absolute Truth. Without that we will simply endeavor (***prayāsa***) to satisfy artificial needs.
- **Materialists** who have neither faith in God's plan nor His laws, nor any higher spiritual aspiration, misuse their God-given intelligence to augment their material possessions. Always anxious to fulfill their unlimited desires for sense gratification, they exploit their fellow living beings.
- **Karmīs** labor hard to accumulate more and more money for future generations, because they do not know their position in the next life.
  - ***Example:*** A wealthy ***karmī*** took his next birth in a cobbler's house, and was beaten up by his former sons and grandsons when he went to the building he had constructed in his past life.
- Unless the ***karmīs*** and ***jñānīs*** become interested in Kṛṣṇa consciousness, they will simply continue to waste their life in fruitless activities.

3. Prajalpa: Unnecessary Talking

Prajalpa means to waste one's time and energy in useless, mundane talks, and in criticizing or gossiping about others. It is like the sound of croaking toads.

Examples Of Prajalpa

- **Jñānīs'** dry scholarship that amounts to nothing more than useless scriptural argumentation.
- **Karmīs'** praise of the benefits of pious deeds, which generates fondness for religious rituals.
- **Vikarmīs' (materialists')** talks that are pleasing to the senses of those who are have material desires.
- Newspapers, magazines, novels, crossword puzzles, playing cards, fishing, television, debates on useless socio-political schemes and other frivolous acts.

If we must talk, we should talk about Kṛṣṇa.

4. Niyamāgraha: Accepting Or Rejecting Rules

Niyama means "rules." ***Āgraha*** means "eagerness to accept," and ***a-graha*** means "failure to accept." Thus, ***niyamāgraha*** has two forms ***niyama-āgraha*** and ***niyama-agraha***

Niyama-āgraha means

i. To accept scriptural rules for immediate (material) benefits such as attaining heaven.
ii. To remain over-zealous to adhere to the lower rules, even after attaining a higher qualification.
iii. To accept the rules of the ***jñāna-śāstras*** to obtain liberation.
iv. To be attached scriptural rules of pragmatism with a desire for sensual enjoyment in this life or the next.

Niyama-agraha means

i. To neglect the śāstric rules and regulations meant for the development of ***bhakti*** (even ***raga-bhakti***).
ii. Failure to observe the rules that nourish ***bhakti***, i.e., an absence of firm faith.
iii. Examples: Neglecting to wear ***tilaka***, ***tulasī-mālā***, chanting on ***japa-mālā***, eating only ***prasāda***, etc.

Kṛṣṇa-prema is very rare and cannot be attained by neglecting the basic rules of ***bhakti-sādhana***. Mere imitation of ***prema*** without taking step-by-step ***sādhana*** may give temporary happiness, but misery at the end. One has to first give up offences and ***anarthas*** (***Kalyāṇa-kalpataru***).

Bhakti without following the ***Śrutis, Smṛtis, Purāṇas*** and ***Nārada-pañcarātra*** leads to a disturbance (HBV).

5. Jana-saṅga: Bad Association

Jana-saṅga refers to avoiding the association of devotees and associating with –

- Persons not interested in Kṛṣṇa consciousness.
- Māyāvādīs, who simply blaspheme Vaiṣṇavas.
- ***Bhukti-kāmīs, mukti-kāmīs*** and ***siddhi-kāmīs***
- Atheists, worldly and sensualistic persons.

Good association: One should live in the association of Kṛṣṇa conscious devotees (***bhakta-sane vāsa***) and engage in the service of the Lord.

- Association with those engaged in a similar line of business is conducive to advancement in that business (e.g. A stock exchange and chamber of commerce).

6. Laulya: Greed

Laulya means both unsteadiness and greed.

1. **Unsteadiness** is the fickleness of the mind to accept different kinds of false doctrines or conclusions.
2. **Greed** refers to attachment for useless material sense enjoyment or worthless opinions. Examples –
   - Desires for perfecting mystic ***yoga***
   - Merging into the existence of Brahman
   - Attaining whimsical material prosperity

By ***prajalpa*** one indulges in criticizing ***sādhus***, and by ***laulya*** one awakens a taste for false conclusions. Both of these lead to ***nāmāparādha***. So, one should very carefully avoid them.

Conclusion

If one fails to give up these six unfavorable things of ***bhakti***, then (***i***) one's ability to understand the greatness of ***kṛṣṇa-bhakti*** will be lost and, (***ii***) one will be forever deviated from the path of ***bhakti***.

By avoiding these six elementary faults –

- All enmity will cease between men and animals, capitalists and communists, and so forth
- All economic or political problems of maladjustment and instability will be solved.

One can cultivate such pure consciousness by proper spiritual education and practice.

3. SIX VIRTUES TO BE IMBIBED

Six Activities Favorable For Bhakti	
utsāhān	1. Enthusiasm or eagerness
niścayād	2. Confidence or firm faith
dhairyāt	3. Patience or fortitude
tat-tat-karma-pravartanāt	4. Principles favorable to ***bhakti*** [***śravaṇaṁ kīrtanaṁ smaraṇaṁ***]
saṅga-tyāgāt	5. Abandoning bad association
sato vṛtteḥ	6. Following the previous ***ācāryas***
ṣaḍbhir bhaktiḥ prasidhyati	These six activities assure advancement and success in ***bhakti*** without hindrance.

The Science And Glory Of Bhakti

Bhakti is not– (***i***) Sentimental speculation, (***ii***) Imaginative ecstasy, or (***iii***) Idle meditation.

Bhakti is – Practical action (cultivation) of ***Uttama-bhakti*** or unalloyed devotional service unto Lord Kṛṣṇa is that which is favorable, unmotivated and is devoid of fruitive ***karma***, impersonal ***jñāna*** and all selfish desires (BRS 1.1.11).

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu- śīlanaṁ bhaktir uttamā

Bhakti– (***i***) Stops all nonsensical mundane activities, (***ii***) Engages one in meaningful devotional activities.

The Nine Processes of Bhakti (SB 7.5.23)		
1	***śravaṇaṁ-***	Hearing the name and glories of Kṛṣṇa
2	***kīrtanaṁ viṣṇoḥ***	Chanting Kṛṣṇa's glories
3	***smaraṇaṁ-***	Remembering Kṛṣṇa
4	***pāda-sevanam***	Serving Kṛṣṇa's lotus feet

5	***arcanaṁ-***	Worshiping Kṛṣṇa's Deity
6	***vandanaṁ-***	Offering obeisances to Kṛṣṇa
7	***dāsyam***	Acting as Kṛṣṇa's servant
8	***sakhyam***	Making friends with Kṛṣṇa
9	***ātma-nivedanam***	Fully surrendering to Kṛṣṇa

Guidance Of A Guru

- **The first step** in ***bhakti*** is to approach a bona fide ***guru*** and acquire transcendental knowledge from him through aural reception (***śravaṇa***), by submissive inquiries and service (***tad-vijñānārtham sa gurum evābhigacchet***) (MU 1.2.12, BG 4.34)
- **Confinement:** The ***jīvas*** are by nature pleasure-seeking (***ānandamaya***). The material world is a place of confinement for them. Not knowing the process of liberation, they wander in the universe in different species and planets (transmigration).
- **Liberation:** A fortunate soul may receive the seed of the ***bhakti*** creeper by the grace of ***guru*** and Kṛṣṇa and attain liberation (***guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja***, CC 2.19.151).
- To attain perfection in ***bhakti-yoga***, one has to perform devotional activities favorably under the direction of the ***guru*** in all phases of life.

1. Utsāha: Enthusiasm or Eagerness

Utsāha or enthusiasm in ***bhakti*** means –

- Endeavor executed with intelligence in Kṛṣṇa consciousness.
- An action for Kṛṣṇa (***kṛṣṇārthe akhila-ceṣṭā***, CC Madhya 22.126).
- Following the limbs of ***bhakti*** with great respect.
- To resolutely execute the limbs of ***sādhana-bhakti*** while remaining indifferent to the cultivation of ***jñāna***, ***karma***, material enjoyment, etc.

Success in any field – spiritual or material – requires enthusiasm. One should accept the opportunity to go back to Godhead and carry out the rules that enhance ***bhakti*** very enthusiastically. Without this enthusiasm, one's ***bhakti*** will vanish.

Kṛṣṇa is all-pervading. Everything depends on His energy (***mat-sthāni sarva-bhūtāni***, BG 9.4). A devotee understands that everything should be dovetailed or utilized in Kṛṣṇa's service (***nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate***).

- ***Example:*** A dictaphone is a product of Kṛṣṇa's energy and the brain of its inventor is supplied by Kṛṣṇa. It should be used in Kṛṣṇa's service, e.g. to write Kṛṣṇa conscious literature.

2. Niścaya: Confidence or Faith

Niścaya means to have firm faith and confidence –

- in the statements of scriptures and the ***guru***, whose words are fully in line with

- **Madhyama** is one who constantly chants ***hari-nāma***
- **Uttama** is one, at the mere sight of whom, others automatically begin chanting ***hari-nāma***

Faith to love: When one faithfully serves Kṛṣṇa, beginning with the tongue (***sevonmukhe hi jihvādau***), by chanting Hare Kṛṣṇa and eating ***kṛṣṇa-prasāda***, one gradually realizes one's spiritual identity as a servant of Kṛṣṇa and Kṛṣṇa reveals Himself to such a devotee (***svayam eva sphuraty adaḥ***, BRS 1.2.234).

1. Kaniṣṭha-adhikārī: Neophyte Devotee

- On the lowest platform of ***bhakti***
- Has pliable faith (***komala śraddhā***, CC 2.22.69).
- Receives ***hari-nāma*** initiation from the ***guru***
- Takes full shelter of Kṛṣṇa's name, understanding that Kṛṣṇa and His name are nondifferent.
- Cannot understand that a ***madhyama*** devotee is in a superior position, and that such a position must be aspired for.
- Sometimes falls down by considering oneself to be a ***guru***
- Such a person should be respected within the mind.

Qualities of a Kaniṣṭha (SB 11.2.47)	
arcāyām eva haraye pūjāṁ yaḥ śraddhayehate	Faithfully worships the Deity in the temple
na tad-bhakteṣu cānyeṣu	Can't behave properly with devotees and others
sa bhaktaḥ prākṛtaḥ smṛtaḥ	Such a devotee is called ***prākṛta-bhakta***

One should not remain a ***kaniṣṭha-adhikārī***, but should raise to the platform of a ***madhyama-adhikārī***

2. Madhyama-adhikārī: Intermediate Devotee

- Received spiritual initiation from the ***guru***
- Fully engaged by the ***guru*** in Kṛṣṇa's loving service.
- Sincerely endeavors to perform ***bhajana*** and is a candidate for further advancement in ***bhakti***
- Not strong in śāstric knowledge but has firm faith (***śraddhāvān***) in chanting the

Hare Kṛṣṇa ***mantra***, performing undeterred ***bhakti*** (CC 2.22.67)

- Merciful to ***kaniṣṭha-bhaktas***, understanding them to be ignorant of ***sambandha-tattva***.
- Endeavors to turn the living entities who are averse to Kṛṣṇa towards Him.
- Doesn't see all ***jīvas*** with an equal vision like a ***uttama*** devotee (A ***madhyama*** devotee who falsely imitates a ***uttama*** devotee will fall down.)

Dealings of a Madhyama (SB 11.2.46)	
īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ	1. Worships Kṛṣṇa with love 2. Befriends the devotees 3. Is merciful to the ignorant 4. Avoids the envious

3. Uttama-adhikārī: Advanced Devotee

- ***Mahā-bhāgavata***: a perfect Vaiṣṇava, a self-realized and pure devotee in unalloyed Kṛṣṇa consciousness.
- Not interested in blaspheming others.
- Sees everything in relation to Kṛṣṇa.
- See all living entities with equal vision.
- Interested only in Kṛṣṇa's service, always thinks of Kṛṣṇa, and tries to spread Kṛṣṇa consciousness all over the world.
- His association is most desirable and should be accepted in six ways (mentioned in Verse 4)
- Without being self-realized, no one should imitate a ***uttama's*** behavior, for such imitation leads to degradation.
- Serving an ***uttama-bhakta*** is the root cause of all spiritual perfections ***bhakti***
- ***Uttama*** devotees can be recognized by their ability to convert many fallen souls to Vaiṣṇavism.
- An ***uttama*** is qualified to be a ***guru*** and should be offered everything one has. A ***brahmacārī*** in particular should beg alms and offer it to the ***guru***

Kaniṣṭha and ***madhyama*** Vaiṣṇavas may also accept disciples, but such disciples cannot advance very well towards the ultimate goal of life under their insufficient guidance.

Different Types Of Vaiṣṇavas

- **Prākṛta-sahajiyās** chant Hare Kṛṣṇa but are not purified. They are attached to

women, money and intoxication. They may be respected within the mind, but their association should be avoided.

- **Innocent people** who are simply carried away by bad association should be shown favor if they are eager for enlightenment from pure devotees.
- **One who utters "Kṛṣṇa" even once**, is interested to chant Kṛṣṇa's names, and is trying to advance in ***bhakti***, must be accepted as a Vaiṣṇava and is to be offered respects at least within the mind (CC 2.15.106, 111).
- But sometimes practicing devotees gradually fall to material life if they fail to chant Kṛṣṇa's name.
- **Neophyte devotees**, who are initiated by a ***guru*** and are carrying out the ***guru's*** orders, should be accepted as Vaiṣṇavas and offered respectful obeisances.

From kaniṣṭha to uttama: A neophyte Vaiṣṇava, who seriously serves Kṛṣṇa, strictly follows the regulative principles, chants the prescribed number of rounds of Hare Kṛṣṇa and avoids the ten offences, and always thinks of how to expand Kṛṣṇa consciousness, can become a ***uttama-adhikārī***

By trying to serve Kṛṣṇa seriously and without duplicity, we can expect the mercy of Lord Caitanya, who is ***patita-pāvana***, the deliverer of the fallen.

Dīkṣā Or Spiritual Initiation From A Guru

- **Vaiṣṇava-dīkṣā** by a ***guru*** is the process by which a devotee attains transcendental knowledge (***divya-jñāna***), destroys material desires and becomes attached to Kṛṣṇa. (***Bhakti-sandarbha 86***)
- **Surrender:** At the time of ***dīkṣā***, when one fully surrenders to Kṛṣṇa's service, Kṛṣṇa accepts such a devotee to be as good as Himself. (CC 3.4.192)
- **Prerequisites:** (***i***) Disinterest in material enjoyment and mundane inquiries, (***ii***) Readiness to practice austerity, celibacy, mind and sense control (SB 6.1.13), (***iii***) Inquisitiveness to understand the Absolute Truth (***jijñāsuḥ śreya uttamaḥ***) and a desire for spiritual enlightenment from a ***guru*** (MU 1.2.12, SB 11.3.21)
- One shouldn't accept a ***guru*** without following his instructions or to make a fashionable show of spiritual life.
- **Results:** Gradually one becomes (***i***) disinterested in material enjoyment and (***ii***) interested in spiritual life. (***Bhakti-sandarbha 283***)

6. MATERIAL VISION OF A DEVOTEE

Overlook the Material Defects in a Devotee

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair	From an ordinary vision, a devotee might have some defects in their nature (like harshness, lethargy, etc.) or body (like ugliness, disease, infirmity, old age, etc.)
na prākṛtatvam iha bhakta janasya paśyet	But one shouldn't see a pure devotee from such a materialistic point of view.
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair	The Ganges River might sometimes contain bubbles, foam or mud (in monsoon).
brahma-dravatvam apagacchati nīra-dharmaiḥ	But the Ganges water is always transcendental and is never polluted.

Pure Consciousness

- **Consciousness:** Material consciousness is that which aims for material enjoyment. Kṛṣṇa consciousness is that which aims to serve Kṛṣṇa.
- **The activity of the soul proper** is ***śuddha-bhakti*** or ***avyabhicāriṇī bhakti*** – pure, unalloyed loving service to Kṛṣṇa, transcendental to the three material modes, ***karma, jñāna*** and all material motives, and is performed in a liberated condition by a fully surrendered soul. (BG 14.26, BRS 1.1.11)

Perceiving A Pure Devotee

Offensive Perceptions or Offensive Dealings with Pure devotees

Bodily defects
Low birth
Material vision
Accidental mistakes
Envying their exalted position
Criticism
Advising or correcting
Disciplinary action

Body: One should overlook any bodily defects in pure devotees, who are beyond material conditions. One should only see the ***guru's*** main business, which is ***bhakti*** or pure service to Kṛṣṇa.

- Vaiṣṇavas who have realized their eternal identities are uncontaminated by the natural transformations of the physical body.
- Considering their bodily defects is a serious offence at their feet – the mad elephant offence (***hātī-māta***).

Actions: Even if a devotee sometimes seems to do abominable activities, he should be considered a ***sādhu***, for his actual identity is to be engaged in Kṛṣṇa's service. (BG 9.30, ***api cet sudurācāro***.)

Birth: Even if a pure devotee is not born in a ***brāhmaṇa*** or ***gosvāmī*** family, if he is engaged in Kṛṣṇa's service he should not be neglected.

- Whether a devotee comes from a family of ***ācāryas*** or from an ordinary family or from another country, the devotee should be treated respectfully.
- The ***gosvāmī*** title is not hereditary or a birthright. It is the monopoly of pure devotees who can control their senses (and are not controlled by their senses).

Jealousy: There is no room for jealousy in ***bhakti***, or Kṛṣṇa consciousness, which is meant for ***paramahaṁsas*** who are never envious (***nirmatsara***).

- The title of ***gosvāmī*** – whether attained by birth in a ***gosvāmīs'*** family or awarded – shouldn't make one proud or jealous. As soon as one becomes proud or envious, one falls down.

Material vision: Don't see the activities of pure Vaiṣṇavas from a material point of view. Especially for the neophyte, this is injurious. Try to understand how the pure devotees are engaged in Kṛṣṇa's service, and thus become purified oneself.

- One is superior or inferior according to one's spiritual development. One should be

ready to take instructions from a superior Vaiṣṇava, who must be ready to help an inferior Vaiṣṇava.

- Those who think that ***bhakti*** is limited to certain people, or a certain place are generally prone to see the external features of the devotee.
- Such neophytes, unable to appreciate the exalted and confidential service of the advanced devotee, try to bring the ***mahā-bhāgavata*** to their platform.
- Unless one is empowered by Kṛṣṇa, one cannot spread Kṛṣṇa consciousness all over the world.

Criticism: Criticizing a pure devotee is a dangerous offence (***vaiṣṇava-aparādha***) that is obstructive for advancement in Kṛṣṇa consciousness, and one cannot derive any spiritual benefit by that.

Advice and discipline: It's an offence to give advice to, or to correct, an empowered Vaiṣṇava (***guru***) or to consider him an object of disciplinary action.

Understanding A Devotee's Glory

- Pure devotees are not mere conditioned souls. They do not fall into bad association or commit offences to the holy name.
- Unless one is a devotee, one cannot see another devotee perfectly. A ***kaniṣṭha-adhikārī*** cannot distinguish between a devotee and a nondevotee, but a ***madhyama-adhikārī*** can.
- One can distinguish between a neophyte Vaiṣṇava and an advanced Vaiṣṇava by their activities.
- The advanced Vaiṣṇava is always situated as ***guru***, and the neophyte as disciple.
- The ***guru*** must not be subjected to the advice of a disciple, nor should a ***guru*** be obliged to take instructions from those who are not his disciples.

Caution: If one who has made some progress in ***bhakti*** considers themselves a devotee and begins engaging in material misconduct, they will certainly fall from the path of ***bhakti*** By coming into contact with such persons, one's ***bhakti*** is destroyed.

7. AWAKENING TASTE FOR KṚṢṆA'S NAME

Lord Kṛṣṇa's Names and Pastimes	
syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-	Kṛṣṇa's name, pastimes etc., are all absolute and sweet like sugar. But due to ignorance,
pittopatapta-rasanasya na rocikā nu	one cannot relish them, just as the tongue of one afflicted by jaundice tastes sweet as bitter.
kintv ādarād anudinaṁ khalu saiva juṣṭā	Yet, by careful and daily treatment (eating sweets or chanting Kṛṣṇa's names),
svādvī kramād bhavati tad-gada-mūla-hantrī	a natural relish awakens in the tongue (to taste ***kṛṣṇa-nāma***), and the jaundice of ignorance is destroyed at the root.

Material Disease (Jaundice) & Its Remedy (Sugar)

- **Healthy condition:** A ***jīva*** is naturally an eternal servant of Kṛṣṇa (***jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'***, CC 2.20.108). Every ***jīva*** is like a minute conscious particle within a ray of the complete conscious Kṛṣṇa-sun.
- **Diseased condition:** This arises when the ***jīva*** forgets Kṛṣṇa due to the jaundice of timeless ignorance (***avidyā***) by which one gets attracted by ***māyā*** or the materialistic way of life. Thus, the ***jīva*** loses taste for the chanting of Kṛṣṇa's names.
- **The material world** of ***māyā*** is called ***durāśraya*** or "false shelter." One who puts his faith in it is hoping against hope for happiness. People struggle for existence and try to become happy, but their attempts are baffled. In ignorance, they try to rectify one mistake by making another mistake. But they don't take to Kṛṣṇa consciousness.
- **Blind leaders** like politicians, philosophers and scientists, being atheistic, sinful, ignorant, lowly and not surrendered to Kṛṣṇa (BG 7.15), mislead common people.

They oppose the endeavors of those who wish to take to Kṛṣṇa's shelter, and dampen their enthusiasm.

- **Medicine:** Just as sugar candy is the medicine for jaundice, Kṛṣṇa's name is the remedy to improve the spiritual health of humanity. But just as sugar initially tastes bitter to a jaundice patient, the holy name is not immediately relishable to one who is materially engrossed (***Padma Purāṇa***).
- **Treatment:** By regularly taking sugar candy, one's jaundice is cured and sugar becomes tasteful to him. Similarly, by chanting Hare Kṛṣṇa with ***sādhu-sanga*** enthusiasm, faith and patience, one is freed from false ego (***ahaṅkāra***) born of ignorance (***avidyā***), and one revives a natural taste for ***kṛṣṇa-kathā*** and one's real spiritual identity.
  - Wherever there is the sunshine of Kṛṣṇa, there cannot be the darkness (or shadow) of ***māyā*** or forgetfulness of Kṛṣṇa (CC 2.22.31).
  - If one's consciousness is cleansed (***ceto-darpaṇa-mārjanam***), one is freed from the blazing fire of material existence (***bhava-mahā-dāvāgni-nirvāpaṇam***).

Stages Of Chanting

1. **Nāmāparādha** or the offensive stage in which a neophyte commits ten basic offences.
2. **Nāmābhāsa** or the stage of lessening offences.
3. **Śuddha-nāma** or the pure stage at which one is liberated and relishes the taste of spiritual life.

Stages Of Bhakti

1. **Śraddhā:** ***Bhakti*** begins with faith, which is increased by chanting Kṛṣṇa's holy name.
2. **Sadhu-sanga:** ***Saṅkīrtana*** attracts thousands of people, who sometimes imitate devotees. Some imitators become interested in being initiated by ***guru*** (imitation of a good thing is desirable).
3. **Bhajana-kriyā:** After initiation, one serves Kṛṣṇa by daily chanting Hare Kṛṣṇa, and refraining from illicit sex, intoxicants, meat-eating and gambling.
4. **Anartha-nivṛtti:** Thus, one attains freedom from the contamination of materialistic life and is cleansed of unwanted things or ***anarthas***.
5. **Niṣṭha:** One becomes fixed in Kṛṣṇa activities.
6. **Ruci:** One develops taste for such activities.
7. **Āsakti:** One becomes fully attached to ***bhakti***.
8. **Bhāva:** One experiences ecstasy in ***bhakti***, which is the preliminary awakening of love for Kṛṣṇa, at which the devotee –

- loses interest in the bodily conception of life, material opulence, knowledge and attractions
- understands who the Supreme Lord is
- is undisturbed by ***māyā***

9. **Prema:** Pure love for Kṛṣṇa.

8. BEST PLACE TO PERFORM BHAKTI

Stay in Vraja & Serve Kṛṣṇa Following the Devotees	
tan-nāma-rūpa-caritādi-sukīrtanānu-	One should discuss about Kṛṣṇa's name, form, pastimes, character, etc., and
smṛtyoḥ krameṇa rasanā-manasī niyojya	remember them by gradually engaging one's tongue and mind.
tiṣṭhan vraje tad-anurāgi-janānugāmī	One should thus reside in Vraja and serve Kṛṣṇa, following the devotees who are attached to His ***bhakti***
kālaṁ nayed akhilam ity upadeśa-sāram	One should utilize one's full time in this way. This is the essence of all advice.

Service rendered within the mind (***mānasa-sevā***) is dependent solely upon residing mentally in Vraja.

Training The Mind In Cultivating Bhakti

Impressions: The mind contains thousands of impressions from many lives, that combine with each other and produce contradictory pictures.

Transmigration: At the time of death, one's mind and intelligence create the subtle form of a certain type of body for the next life. Whatever one remembers when one quits the body, one will attain that state of being without fail (BG ***8.6 yaṁ yaṁ vāpi***..). If one thinks of Kṛṣṇa, one can attain Goloka Vṛndāvana.

Training: The mind is one's friend if it is trained in (***i***) Giving up material motives, (***ii***) Following regulative principles, and (***iii***) Chanting and remembering Kṛṣṇa. The untrained mind is one's enemy.

Residence: Developing taste in ***bhakti*** in this way, one should live in Vṛndāvana or any part of the 84 ***krośas*** area of Vrajabhūmi, take shelter of an advanced devotee, and think of Kṛṣṇa.

Guidance: One must place oneself under the guidance of a particular associate of Kṛṣṇa, follow the footsteps of that devotee, with a feeling similar to that devotee, and thus serve Kṛṣṇa. This is applicable both in the stages of ***sādhana*** (practice) and ***sādhya*** (perfection) when one becomes a ***siddha-puruṣa*** (spiritually perfect soul). (BRS 1.2.294-295)

From Śravaṇa To Smaraṇa

Śravaṇa-daśā → **Varaṇa-daśā** → **Smaraṇa-daśā** → **Āpāna-daśā** → **Sampatti-daśā**

1. **Śravaṇa-daśā:** The neophyte stage in which one hears ***kṛṣṇa-nāma*** and ***kṛṣṇa-kathā*** constantly.
2. **Varaṇa-daśā:** The stage of acceptance in which one becomes attached to hearing ***kṛṣṇa-kathā*** and performs ***kīrtana*** of what one is hearing.
3. **Smaraṇa-daśā:** The stage of remembering Kṛṣṇa when one can chant in ecstasy. It has 5 levels.

Smaraṇa → **Dhāraṇa** → **Dhyāna** → **Anusmṛti** → **Samādhi**

   i. **Smaraṇa:** Recollection, or distracted remembrance of Kṛṣṇa.
   ii. **Dhāraṇa:** Absorption, or remembrance of Kṛṣṇa without distractions.
   iii. **Dhyāna:** Meditation, or concentrated remembrance, or unbroken contemplation on Kṛṣṇa.
   iv. **Anusmṛti:** Constant performance of ***dhyāna***
   v. **Samādhi:** Unceasing ***anusmṛti*** or spiritual trance, where one's meditation is entirely free from impediments and wholly uninterrupted.
4. **Āpāna-daśā:** The stage where the ***sādhaka*** achieves realization of one's pure spiritual identity.
5. **Sampatti-daśā:** The stage of perfection when the soul finally obtains a spiritual form and is appointed to the eternal service of Kṛṣṇa in the spiritual realm (***vastu-siddhi***).

Bhakti: Vaidhi (Regulative) & Rāga (Spontaneous)

Vaidhi-bhakti: A neophyte should give up all kinds of motivated desires and engage in the regulative principles of ***bhakti*** as per the scriptures, ***guru*** and Vaiṣṇavas. Thus, one gradually develops taste (***ruci***) for Kṛṣṇa's name, fame, form, qualities and so forth. When one attains ***ruci***, then one can enter the path of ***rāgānuga-bhakti***.

Rāgātmikā-bhakti is that devotion for Kṛṣṇa whose very essence is constituted of eternal spontaneous love and attachment (***rāga***), without following scriptural rules. It

is splendidly manifest in the Vraja-vāsīs. (CC 2.22.149-153)

Rāgānuga-bhakti is that devotion that follows in the wake of the ***rāgātmikā-bhakti***, following the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. The ***sādhana*** of ***rāgānuga-bhakti*** is of two types (CC 2.22.156-157):

i. **Bāhya:** Externally one performs hearing and chanting in the ***sādhaka-rūpa***, the outer feature of a practitioner of ***bhakti***

ii. **Antara:** Internally, one serves Kṛṣṇa in one's own perfected spiritual form (***siddha-rūpa***) in Vraja, following the eternal Vraja-vāsīs (***kṛṣṇa-preṣṭha***) who possess the same mood as which one aspires for.

The Five Rasas In Rāgānuga-bhakti

1. **Śānta-rasa:** Aspiring to be like Kṛṣṇa's cows, stick, flute, buffalo horns, ***kadamba*** trees, the flowers around His neck and so forth.
2. **Dāsya-rasa:** Following the footsteps of servants like Citraka, Patraka or Raktaka.
3. **Sakhya-rasa:** Following the footsteps of Kṛṣṇa's friends like Baladeva, Śrīdāmā or Sudāmā.
4. **Vātsalya-rasa:** Aspiring to serve Kṛṣṇa in the mellow of parenthood and thus following Nanda Mahārāja and Mother Yaśodā.
5. **Mādhurya-rasa:** Following Śrīmatī Rādhārāṇī or the ***gopīs*** (like Lalitā, Viśākhā) or ***mañjarīs*** (like Rūpa, Rati) in serving Kṛṣṇa in conjugal love.

While residing in Vraja, one should become immersed in hearing narrations of the eternal devotees who serve Kṛṣṇa in the mood for which one aspires.

Vraja is the best place to serve Śrī Śrī Rādhā-Kṛṣṇa. Therefore, even Brahmā and Uddhava pray to take birth in Vraja as a blade of grass or a shrub.

9. HOLIEST OF ALL HOLY PLACES

The Topmost of All Holy Places

vaikuṇṭhāj janito varā	0. **Vaikuṇṭha** is superior to the material world.
madhu-purī tatrāpi rāsotsavād	1. **Mathurā** is still superior, because Kṛṣṇa appeared there.
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi	2. **Vṛndāvana** is more superior, because of Kṛṣṇa's ***rāsa-līlā***
govardhanaḥ	3. **Govardhana Hill** is still superior, for Kṛṣṇa raised it with His divine hand and performed His pastimes there.
rādhā-kuṇḍam ihāpi	4. **Śrī Rādhā-kuṇḍa** stands above all, as it is
gokula-pateḥ	overflooded with the nectar of divine love of
premāmṛtāplāvanāt	Kṛṣṇa, the Lord of Gokula.
kuryād asya virājato	Then who is that intelligent person unwilling to
giri-taṭe sevāṁ vivekī	serve Rādhā-kuṇḍa, which is at the foot of
na kaḥ	Govardhana Hill?

The Gradation Of Holy Places

Vaikuṇṭha, situated in the spiritual sky, occupying three fourths of the total creation, is the most exalted abode and is superior to the material world.

Mathurā and the adjoining areas, although appearing in the material world, are superior to Vaikuṇṭha because Kṛṣṇa Himself appeared at Mathurā.

Vṛndāvana is superior to Mathurā because of the presence of the twelve forests (***dvādaśa-vana***), such as Tālavana, Madhuvana and Bahulāvana, which are famous for the various pastimes of Kṛṣṇa including the ***rāsa-līlā***

Govardhana Hill is even more superior because Kṛṣṇa lifted it like an umbrella to protect the Vrajavāsīs from the rains sent by Indra. At Govardhana, Kṛṣṇa tends the cows with the ***gopas***, and performs loving pastimes with His most beloved Śrī Rādhā.

Rādhā-kuṇḍa is superior to all because Kṛṣṇa's love overflows there and Kṛṣṇa's

eternal loving affairs with Rādhārāṇī (***rati-vilāsa***) took place there. So, advanced devotees prefer to reside at Rādhā-kuṇḍa, the special storehouse of Kṛṣṇa's nectarean love (***premāmṛta***).

Lord Caitanya searched for Rādhā-kuṇḍa in His first visit to Vrajabhūmi, and finally found it and took bath there. Later the pond was excavated by His devotees, headed by the Six Gosvāmīs. Rādhā-kuṇḍa can be worshiped only by the Gauḍīya Vaiṣṇavas. Its spiritual importance cannot be realized by other Vaiṣṇava ***sampradāyas*** or non-devotees.

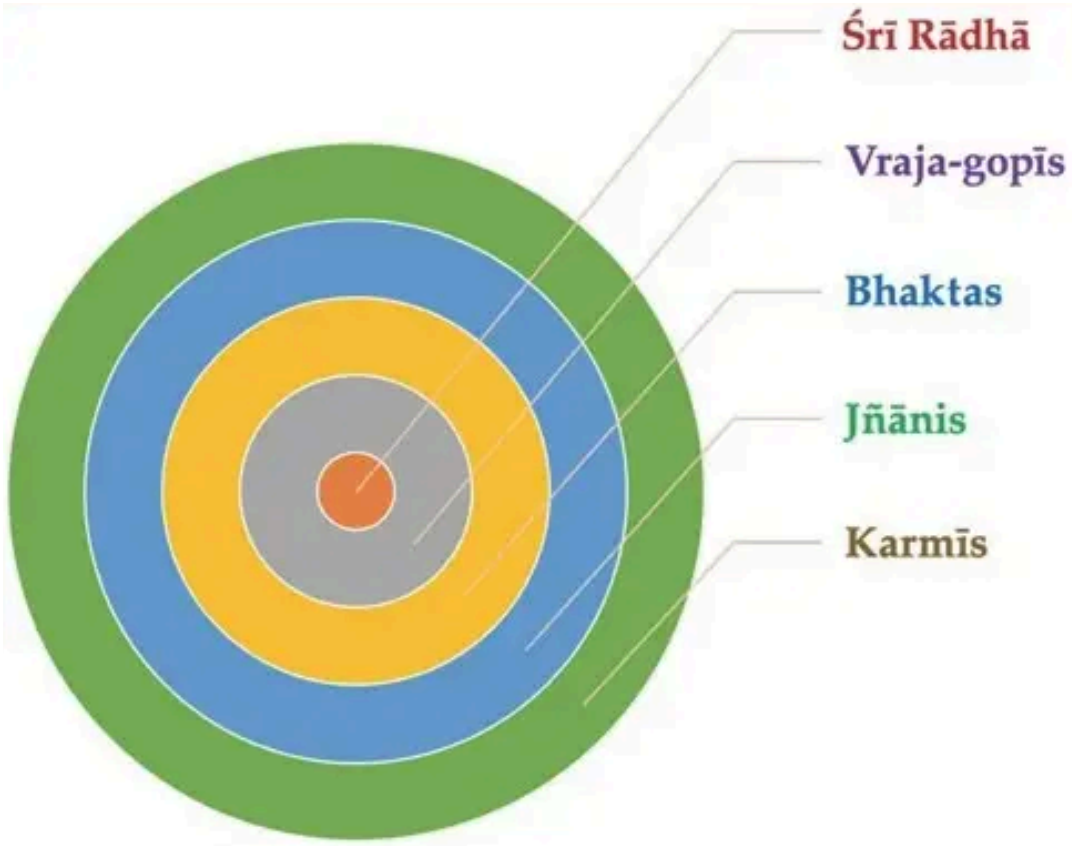
Devotees endowed with true spiritual intelligence perform ***bhakti*** while residing at Rādhā-kuṇḍa, either in their material bodies or in their spiritually perfected forms.

Śrīla Rūpa Gosvāmī, being fully conversant with the devotional sentiments within Lord Caitanya's heart, has described service to Rādhā-kuṇḍa as the topmost. The glories of Rādhā-kuṇḍa are incomprehensible and inaccessible even for the devotees who may have taken shelter of ***madhurya-rasa***, yet are devoid of devotion to Lord Caitanya.

10. KṚṢṆA'S DEAREST DEVOTEE

The Glory of Śrī Rādhā & Rādhā-kuṇḍa	
karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas	Scriptures say that ***Jñānis*** are dearer to Lord Kṛṣṇa than the ***karmīs***
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ	Superior to the ***jñānis*** are the ***jñāna-vimuktas*** (those who are liberated by ***jñāna***) Among them, those who take to ***bhakti*** are the best. Among such devotees, those who develop love for Kṛṣṇa are greater.
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā	Better than them are the ***gopīs*** who are always dependent on Kṛṣṇa, the cowherd boy. Among all the ***gopīs*** Śrīmatī Rādhikā is the best.
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī	Just as Rādhā is dear to Kṛṣṇa, Her lake Rādhā-kuṇḍa is also dear to Him. So, who wouldn't take shelter of Rādhā-kuṇḍa?

Hierarchy of Persons Dear to Kṛṣṇa



Progressive Levels Of Consciousness

Kṛṣṇa's energies are threefold – spiritual (***parā***), marginal (***jīvas***) and material (***māyā***). The ***jīvas*** under the spell of ***māyā*** work hard for sense gratification (***Viṣṇu Purāṇa*** 6.7.61, CC 2.6.154)

Vikarmīs are mad materialists who act for money and sense gratification, without the guidance of Vedic knowledge. They engage in impious acts and degrade to miserable births in lower species as animals and trees. All their activities of ignorance simply serve as ***parābhava***, their defeat. (SB 5.5.4-5)

Karmīs are those who desire material profits. They perform Vedic sacrifices, gain pious credits and attain to the heavenly planets or the moon, and enjoy for thousands of years. But after exhausting their pious credits, they return to the earth (BG 9.21). Thus, they transmigrate from one body to another in different planets due to being bound by fruitive acts. ***Satkarmīs*** are firmly established in ***sattva-guṇa*** and are dedicated to performing virtuous deeds.

The purpose of human life is to get out of the threefold material miseries. So, one should be eager to understand the science of the soul (***ātma-tattva***).

Jñānīs are knowledgeable people who understand the higher values of life and the

futility of fruitive acts that bind one to bodily sense enjoyment and oblige one to transmigration (SB 5.5.5). A ***jñānī*** is liberated from ignorance and the three material modes, and refrains from the blind activities of sense enjoyment of the ignorant ***karmīs***

Bhaktas: A ***jñānī's*** knowledge is impure until he comes to ***bhakti*** and directly surrenders to Kṛṣṇa's lotus feet and worships Him. Such a great soul (***mahātmā***) is rare (BG 7.19). A ***premi-bhakta*** loves Kṛṣṇa deeply.

Kṛṣṇa reciprocates with us according to the way we approach Him (BG 4.11). He is so kind that He fulfills the desires of the ***karmīs*** and ***jñānīs***, not to speak of the ***bhaktas***

Vaidhi to rāga-bhakti: After performing ***bhakti*** under regulative principles, a devotee may come to serve Kṛṣṇa in spontaneous love, following in the footsteps of great devotees like Nārada, Sanaka and Sanātana.

The gopīs are the best of all ***premi-bhaktas*** who developed unalloyed love for Kṛṣṇa, because they – ***i***) Don't know anything other than satisfying Kṛṣṇa, ***ii***) Don't expect any return from Kṛṣṇa, and ***iii***) Never forget Kṛṣṇa, although Kṛṣṇa seemingly causes them suffering by leaving Vṛndāvana for Mathurā (but actually the ***gopīs*** are always thinking of Kṛṣṇa and this ***vipralambha-sevā*** or thinking in separation is far better than serving Kṛṣṇa directly).

Śrīmatī Rādhārāṇī is the highest of all the ***gopīs***. No one can excel Her service to Kṛṣṇa. Even Kṛṣṇa cannot understand Her attitude, so He took Her position and appeared as Caitanya Mahāprabhu, just to understand Her transcendental feelings.

Śrī Rādhā-kuṇḍa is the most exalted place, and is as dear to Kṛṣṇa as Śrī Rādhā (***Padma Purāṇa***). So, everyone interested in Kṛṣṇa consciousness should ultimately take shelter of Rādhā-kuṇḍa and execute ***bhakti*** there throughout their life.

Best sādhaka: Among the many varieties of ***sādhakas***, one who performs ***bhakti*** while residing on the banks of Rādhā-kuṇḍa is the best and dearest to Śrī Kṛṣṇa and is the most fortunate person in the universe.

A pure devotee, in a spiritual body surcharged with ecstatic devotional feelings (***aprākṛtabhāva***), renders loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their ***aṣṭakālīya-līlā***

Aṣṭakālīya-līlā Lord Śrī Kṛṣṇa's pastimes with His devotees in eight periods of the day

1. ***Niśānta-līlā***: pre-dawn pastimes
2. ***Prātaḥ-līlā***: pastimes at dawn
3. ***Pūrvāhna-līlā***: forenoon pastimes
4. ***Madhyāhna-līlā***: midday pastimes

5. ***Aparāhna-līlā:*** afternoon pastimes
6. ***Sāyam-līlā*** pastimes at dusk
7. ***Pradoṣa-līlā:*** evening pastimes
8. ***Rātri-līlā:*** midnight pastimes

Sādhakas who perform ***smaraṇa*** meditate on these pastimes.

11. GLORIES OF ŚRĪ RĀDHĀ-KUṆḌA

Residing at and Bathing in Rādhā-kuṇḍa	
kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā	Of the many objects of favor and of all the lovable damsels of Vraja, Rādhārānī is the most treasured object of Kṛṣṇa's love.
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi	Similarly, Rādhā's divine ***kuṇḍa*** is very dear to Kṛṣṇa as described by the sages.
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājām	Rādhā-kuṇḍa is rarely attained even by the ***premi-bhaktas*** (like Nāṛada), what to speak of ordinary devotees (practicing ***vaidhī-bhakti***)
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti	If one simply bathes even once (***aprākṛta-snāna***) in its holy waters, one's pure love of Kṛṣṇa (like the ***gopīs***) is fully aroused.

Why Is Rādhā-Kuṇḍa So Exalted?

The 10th verse described the glory of Śrī Rādhā-kuṇḍa, and the 11th verse intends to invoke steadfast faith of Rādhā-kuṇḍa in the heart of ***sādhakas***

- **Śrī Rādhā-kuṇḍa** is the most select place for those interested in advancing their ***bhakti*** in the wake of the girlfriends (***sakhīs***) and confidential serving maids (***mañjarīs***) of Śrīmatī Rādhārāṇī.
- **Those who are eager to return to Goloka** in their spiritual bodies (***siddha-deha***), should live at Rādhā-kuṇḍa, bathe there regularly, and take shelter of the confidential serving maids of Śrī Rādhā, and serve Her under their direction.
  - Even if one cannot live permanently on the banks of Rādhā-kuṇḍa, one should at least take a bath in the lake as many times as possible.
- **Attaining prema in this life**: Śrī Rādhā-kuṇḍa comprises of waters of nectarean ***prema*** One will obtain that topmost ***prema*** by –
  - Transcendentally residing (***aprākṛta-vāsa***) on its bank aloof from all material desires.

- Transcendentally bathing (***aprākṛta-snāna***) in its waters, and performing deep meditational worship (***mānasa-bhajana***) of Śrīmatī Rādhikā.

- **Culmination of bhajana:** Living at Rādhā-kuṇḍa, the pure spirit soul (***aprākṛta-jīva***) should –
  - Externally take constant shelter of ***hari-nāma***
  - Internally, in one's spiritually perfected eternal form as a ***gopī***, render service to Śrīmatī Rādhikā while deeply meditating on Śrī Kṛṣṇa's ***aṣṭa-kālīya-līlā***
- **Attaining Goloka:** Thus, after giving up one's material body, one will attain an eternal spiritual body and be engaged in direct, eternal service to Śrīmatī Rādhikā.
- **Conclusion:** The devotee who has attained the inner perfected spiritual form as a ***gopī*** (***aprākṛta-gopī-deha***) should reside, in the mood of a maidservant (***dāsyadāsī***) of Śrīmatī Rādhikā, on the banks of Rādhā-kuṇḍa in the divine land of Vraja (***aprākṛta-vraja***) in the resplendent grove (***kuñja***) of the ***guru*** who is situated in his eternal form as a female friend (***guru-rūpā-sakhī***) of Śrī Rādhā Kṛṣṇa.

AUTHOR'S PROFILE

Gauranga Darshan Das, a disciple of His Holiness Radhanath Swami, is the Associate Academic Dean of the Bhaktivedanta Vidyapitha Research Center at Govardhan Ecovillage (GEV). He is a member of ISKCON Board of Examinations (BoEx) and GEV Administrative Council. He holds a Masters degree from the Indian Institute of Science, Bangalore. He teaches ***Bhagavad-gītā, Śrīmad-Bhāgāvatam, Śrī Caitanya-caritāmṛta,*** Vaishnava character and other scriptural courses.

Gauranga Darshan Das has written many books namely ***Gītā Subodhinī, Bhāgavata Subodhinī, Caitanya Subodhinī, Upadeśāmṛta Subodhinī, Īśopaniṣad Subodhinī Bhakti-rasāmṛta Subodhinī, Bhāgavata Pravāha, Caitanya Pravāha*** and ***Disapproved but not Disowned.*** He has special fondness for scriptural verses and has compiled ***sloka*** books namely ***Gītā Ratnamālā, Bhagavata Ratnamālā, Caitanya Ratnamālā*** and ***Bhagavata Tattvamālā.*** He also runs a free monthly e-magazine called ***Bhāgavata Pradīpikā*** and regularly writes spiritual articles that appear in ***Back to Godhead*** International and in multiple Indian languages.

He is known for his lucid spiritual talks with captivating visuals and presentations that give a bird's-eye view of an entire book or section. He has delivered over 5000 hours of spiritual discourses. His ***sloka*** recitations, ***Nectar Verses*** short video series and online courses on YouTube are adored by several devotees. He has guided many students in their śāstric study. He also oversees the Deity worship at Govardhan Ecovillage.

For the author's audio and video discourses, verse recitations, and books, please visit www.gaurangadarshan.com.

BOOKS BY THE AUTHOR

SYSTEMATIC STUDY GUIDES

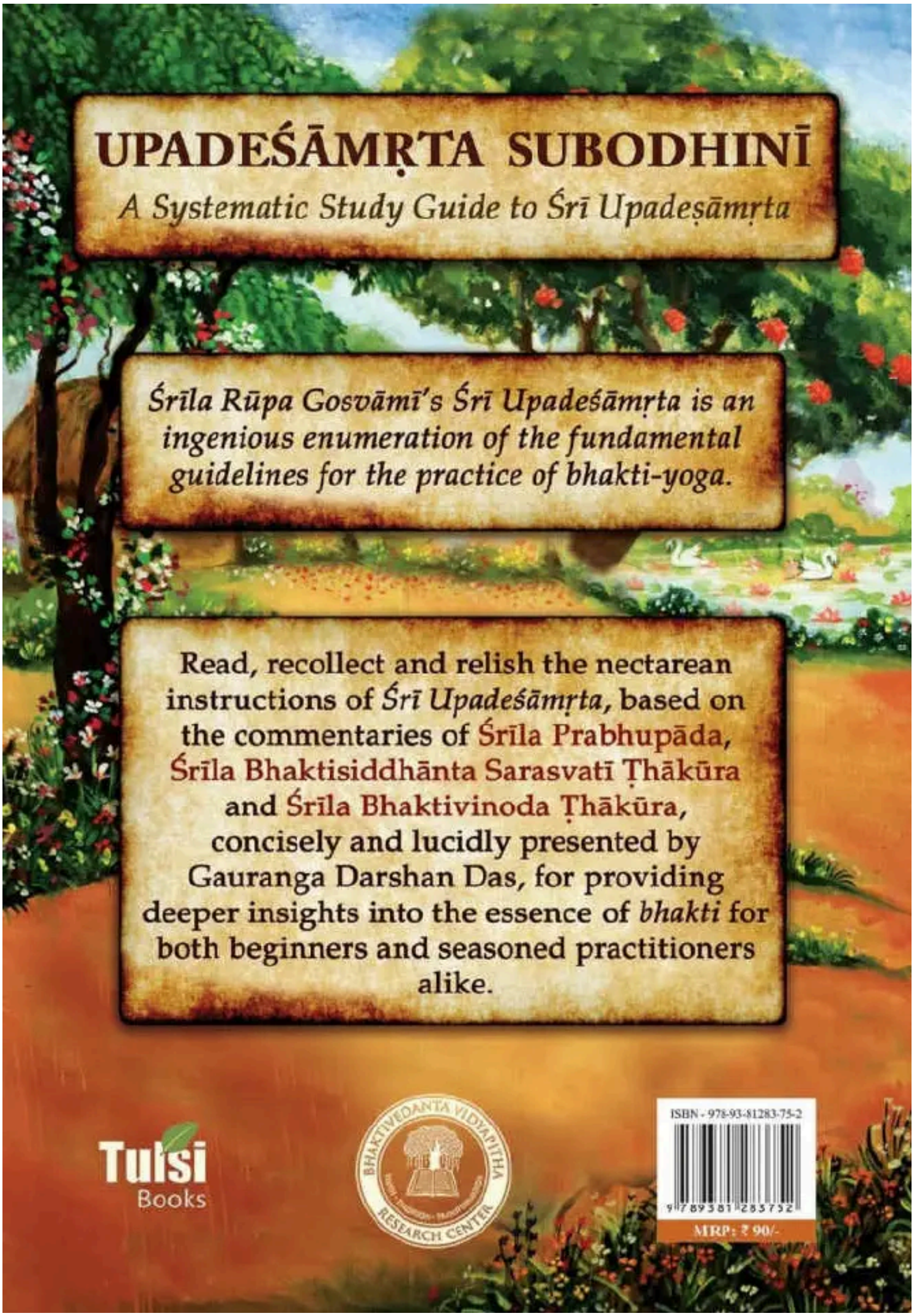
Gītā Subodhinī
Bhāgavata Subodhinī Cantos 1-2
Bhāgavata Subodhinī Canto 3
Bhāgavata Subodhinī Canto 4
Bhāgavata Subodhinī Cantos 5-6
Bhāgavata Subodhinī Canto 7
Bhāgavata Subodhinī Canto 8
Bhāgavata Subodhinī Canto 9
Bhāgavata Subodhinī Canto 10
Caitanya Subodhinī Ādi-līlā
Caitanya Subodhinī Madhya-līlā I
Caitanya Subodhinī Madhya-līlā II
Caitanya Subodhinī Antya-līlā
Upadeśāmṛta Subodhinī
Īśopaniṣad Subodhinī
Bhakti-rasāmṛta Subodhinī

SELF HELP BOOKS

Bhagavata Pravaha
Caitanya Pravāha
Disapproved but not Disowned

SLOKA COMPILATIONS

Gītā Ratnamālā
Bhagavata Ratnamālā Cantos 1-6
Bhagavata Ratnamālā Cantos 7-12
Caitanya Ratnamālā
Bhagavata Tattvamālā


UPADEŚĀMṚTA SUBODHINĪ
A Systematic Study Guide to Śrī Upadeṣāmṛta
Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta is an ingenious enumeration of the fundamental guidelines for the practice of bhakti-yoga.
Read, recollect and relish the nectarean instructions of Śrī Upadeśāmṛta, based on the commentaries of Śrīla Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākūra and Śrīla Bhaktivinoda Ṭhākūra, concisely and lucidly presented by Gauranga Darshan Das, for providing deeper insights into the essence of bhakti for both beginners and seasoned practitioners alike.
Tulsi Books
BHAKTIVEDANTA VIDYAPITHA RESEARCH CENTER
ISBN - 978-93-81283-75-2
MRP: ₹ 90/-